

" P R C L O G U E "

The rituals as accounted for in the Śrauta-texts are not the product of a particular time or a day. They have their tradition which goes to hoary past. Moreover, they have left their impact to a considerable extent on later religious tradition as envisaged in Hindu scriptures as well as in practice. Therefore, for the critical study of the rituals, Samhitās, Brāhmanas, Śrauta Sūtras and Gṛhyasūtras serve as the best sources.

I. SOURCES

SAMHITĀS - Among the four samhitās of the Vedas, the R̥gveda is the most ancient one. Although, it is not a ritualistic book yet references to the ritualistic cult are met with therein in an ample stock. Besides the names of the ṛtviks and implements etc., the mention of three pressings (savanas) of Soma is also found in the R̥gvedasamhitā. In the R̥gveda X.71.3. it has been stated "yajñena vācaḥ padavīyamāyan," which means that the sacrificial rituals were regarded as a means to know the hymns. Moreover, most of the R̥gvedic verses have been used by the authors of the Śrauta Sūtras, mostly in the form of yājñānuvākya.

The rituals play a very important role in compilation of the two samhitās viz. Yajurveda and Sāmaveda. The order and arrangement of mantras in these two samhitās are made strictly according to the rituals. Though the Samhitās of Yajurveda and Sāmaveda borrow the mantras from the R̥gvedasamhitā, yet these mantras have sometimes been slightly modified in their wording, according to the requisition of the ritual. For example, RV. X.141.1. has been

modified in YV.IX.28.¹ The use of this verse in the Vājapeya sacrifice has been stated by KSS XIV.5.23. Likewise, the sāmāns of the Sāmavedasamhitā have been arranged solely in accordance to their use in the soma sacrifice.

The verses of Atharvaveda samhitā have no direct relation with the Śrauta rituals. However, being very useful for the Brahmar̥tvik to protect the sacrifice from any untoward happening, they may be regarded as connected with the institution of sacrifice. Moreover, the Vaitāna Śrauta Sūtra quotes several verses from the Atharvaveda samhitā in certain rituals.

From the above accounts it is clear that the different samhitās of the Vedas are the first source of study for ritualistic purpose. It is to be noted that the rituals as found in these samhitās are not of very complicated nature. However, a gradual development from simplicity to complication is apparent in the rituals of Yajurveda and Sāmaveda.

BRĀHMANAS - With the passage of time due to various reasons rituals became more elaborated and their growth has been recorded in the Brāhmanas which have a large number.² The method of the Brāhmanas

1. अग्ने अक्षा वदेह नः प्रत्यह नः सुमना भव ।
प्र नो यच्छ विशस्पते वनदा असि नस्त्यन् ॥ Rv. X. 141.1.
अग्ने अक्षा वदेह नः प्रति नः सुमना भव ।
प्र नो यच्छ सहस्रजित्वाहि वनदा सि स्वाहा ॥ Y.V. IX. 28.

2.	<u>Veda</u>	<u>Recension</u>	<u>Brahmanas</u>
	R̥gveda	Sākala	Aitareya
		Bāskala	Kausitaki or Sāṅkhāyana
	Yajurveda (Kṛṣṇa)	Kāṇva	Śatanatha

of dealing with the rituals is very comprehensive and elaborative. Their aim was to explain the sacrifices pointing out their significance and to establish the ritualistic doctrines. They answer not only how and what rituals are to be performed but they give answer as also to why they are so. They provide ample material for the study of rituals from various angles such as religious, sociological, philosophical, mythological, etymological etc. At the same time they deal with the various duties and functions of the ṛtviks and other classes of people of the Society. The Rgvedic Brāhmaṇas deal with the duties of Hotā, the Yajurvedic Brāhmaṇas with the duties of Adhvaryu, the Sāmavedic Brāhmaṇas with the duties of Udgātā and the Atharvavedic

Yajurveda (Sukla)	Mādhyaṇḍina	Śatanatha
Sāmaveda	Kaṭhina	Pañcaviṃśa (Tāṇḍyamahā)
		Ṣaḍaviṃśa (Its last prapāthaka consists of Adbhuta Br.)
		Sāmaviḍhana
		Ārṣeya
		Mantra
		Devatāḍhyāya
		Vamśa
		Saṁhitopaniṣad
	Jaiminiya	Jaiminiya
		Jaiminiyopaniṣad
		(Talavakāra)
		Ārṣeya
Atharvaveda	Saunaka	Gopatha

Brāhmaṇa with the duties of Brahmā. The duties of the Yajamāna have been dealt with ~~in~~ in almost all the Brāhmaṇas.

As a matter of fact we have a large number of Brāhmaṇas and they are very useful for the study of rituals from sociological point of view. But, among them the Śatapatha Brāhmaṇa of the Yajurveda has a special significance for the treatment of rituals. It gives a very elaborated detail of sacrifices. It deals with Darśa-pūrnamāsa (I); Agnyādhāna, Punarādhāna, Aṇihotra, Pinḍapitryajña, Āgrayana, Dākṣāyana and Cāturrāsyas (II); Agniṣṭoma and its additional forms (III & IV); Vājapeya, Rājasūya and Caraka Sautrāmaṇī (V); Agnicayana (VI-X); Parts of Darśapūrnamāsa and Paśubandha (XI); Dvādaśāha, Sattras, Prāyaścittas and Sautrāmaṇī (XII); Āśvamedha, Puruṣamedha, Sarvamedha and Pitṛmedha (XIII); and Pravargya (XIV).

ŚRAUTA SŪTRAS³ - The Śrauta Sūtras mainly aim at giving accounts of rituals. These texts could be stated as technical guides which are very helpful in guiding a performer of Śrauta rituals. The Śrauta sūtras closely follow their respective Brāhmaṇas and put forth the rituals in a clear, complete and systematic way. They are improvement upon the rituals of the Brāhmaṇas. The Brāhmaṇas give answers to 'what', 'how' and 'why' about a ritual whereas the Śrauta sūtras confine themselves only as to what and how. 'Why' is not answered here because they are the manuals providing directions to the ṛtviks for the performance of rituals.

Relationship between Brāhmaṇas and Śrauta Sūtras:- The Śrauta Sūtras are mainly based on the Brāhmaṇas. The rituals described therein constitute the nuclei of the Śrauta sūtras. In spite of their being based on the Brāhmaṇas of their own recensions they do
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not restrict themselves to utilize the material from them only. They used material from the Brāhmaṇas of other schools also. For instance, the indebtedness of Kātyāyana Śrauta Sūtra has extended to Tāndya Mahā Brāhmaṇa related with the rituals of a different Veda i.e. the Sāmaveda. The three chapters viz. XXII, XXIII, XXIV of KSS are mostly based on the Tāndya-Mahā-Brāhmaṇa.⁴

The Brāhmaṇas explain what, how and why about a ritual whereas the Śrauta sūtras deal with only what and how.

Sometimes the vidhi elements have been reduced by the Śrauta Sūtras.⁵ However, sometimes the Śrauta sūtras have given elaborated rituals in comparison to their Brāhmaṇas.

4. Cf. Singh, K.P.: A Critical Study of KSS, pp.53-60.

5. ४. आगते सम्मार्जनाज्यभागाम्याम् । KSS 5.5.13.

प्रतिपराणीयोदिति प्रतिप्रस्थाता । संपृजन्त्यग्निं संपृष्टेऽग्नीं ता उभावेव चरावाधारा-
वाधारयतोऽथाध्वर्युरवोऽव्य होतारं प्रवृणीते प्रवृत्तौ होतारस्ये वेदेर्होतृषदन उपवि-
शत्युपविश्य प्रसीति ता उभावेव प्रसृतौ सूच आदायातिद्रामतोऽति क्रम्या आध्याध्वर्यु-
रेवाह समिधो यजेति यज-यजेति चतुर्थे-चतुर्थे प्रयाजे समानयमानौ नवभिः प्रयाजैश्चरतः ।

अथाध्वर्युरवोऽहान्ये नुब्रूहीति । आग्नेयमाज्यभागं ता उभावेव चतुराज्य-
स्यावदायातिद्रामतोऽतिक्रम्या आध्याध्वर्युरेवाहोऽग्निं यजेति ता उभावेव वषट्-
कृते जुहुतः ॥

अथाध्वर्युरेवाह सोमायानुब्रूहीति । सोम्यमाज्यभागं ता उभावेव चतुराज्य-
स्यावदायाति द्रामतोऽतिक्रम्या आध्याध्वर्युरेवाह सोमं यजेति ता उभावेव
वषट्कृते जुहुतः ॥ SB. II. 5. 2. 30-32.

The Śrauta Sūtras, while deriving material from their respective Brāhmanas, do not keep the order of sections and chapters of the Brāhmanas. For example the description of rituals found in Kātyāyana Śrauta Sūtra is not the same as found in ŚBr. KSS II.1. is related to ŚBr.I.1.1.1-11, whereas KSS II.2. to ŚBr.I.7.4.13-22 and KSS II.3. again to ŚBr.I.1.1.12 - 1.1.3-12.

II. SURVEY OF ŚRAUTA SŪTRAS

We find mention of large number of Śrauta Sūtra texts some of which have not seen the light of the day. They have not been published as yet. For example, Kausītaki Śrauta Sūtra is still in manuscript form.⁶ The Vādhūla Śrauta Sūtra is also in manuscript form. Those which have been published are as follows:-

Veda	Recension	Śrauta Sūtra	Details
Rgveda	Sākala and Bāskala	Āśva-lāyana	Published with the commentary of Gārgya Nārāyana, Bibliotheca Indica, Calcutta, 1864-74; Ed. by Ganesh Shastri, Anandāśrama Sanskrit Series No.81, Poona 1971; Ed. by Mangal Dev Sastri with Siddhānti Bhāṣya (Pūrva Saṅka), Banaras, 1938; presently it is being published with the four commentaries of Nārāyana, Siddhānti, Devaśvāmī and Devatrāta, from V.V.B.I.S. & I.S.(P.U.), Hoshiarpur.
	Bāskala	Sāṅkhāyana	Ed. by A. Hillebrandt with the commentaries of Varadattasuta Anartīya, Bibliotheca Indica, 1888 ff.; Eng. tr. by Caland and Lokesh Chandra, Nagpur, 1953.

6. Cf. Baldeva Upadhyaya: Vedic Sāhitya aur Saṁskṛti; Hindu

Viśvavidyālaya, Kāśī, 2nd ed., 1958, p.386.

7. Gārgya Nārāyana on Āśv.SS.I.1.1.

- Yajurveda Taittirīya (Kṛṣṇa) Baudhāyana Ed. by Caland, Bibliotheca Indica, Calcutta, 1904-24.
- Bhāradvāja Ed. by Raghu Vir (only I-XII, in part), Journal of Vedic Studies, Lahore, 1933-34; Kashikar, C.G.: The Śrauta, Pitrmedha and Parīśeṣa Sūtras of Bhāradvāja, Part I (text), Pt. II. (Eng. tr.), Vedic Sansodhana Mandala, Poona, 1964.
- Āpastamba Ed. by Garbe, R; Bibliotheca Indica, Calcutta, 1882-1903; German tr. by Caland: Prasnas I-VII Gottingen, 1921; VIII-XV Amsterdam, 1924; XVI-XXIV Amsterdam, 1928. With the com. of Rāmāgni, Dhūrtasvāmī, Rudradatta Vṛtti, (Prasna 9-10) 3 Vols.; upto Prasna 10, Govt. Oriental Library, 1949-60; Ed. by Chinnaśvami Śāstri with the comm. of Dhūrtasvāmī, Vols. I & II, Oriental Institute Baroda, 1955, 1963.
- Satyāśāzha- Ed. by Kashinath Shastri and
 Hiranyakesī Shankara Shastri, Ānandāśrama
 Sanskrit Series Poona, 1907-32.
- Prasnas XIX and XX (Grhya Portion)
 ed. by Kirste, J: Vienna, 1889.
- Vāikhāṇasa Ed. by Caland, Bibliotheca Indica, No. 265, 1941.
- Vādūla Ed. (in parts) by Caland; Acta Orientalia, Vols. I, II, IV, VI. Presently Dr. Braj Bihari Chaubey, (V. V. B. I. S. & I. S. (P. U.), Hoshiarpur) has edited the entire text for the first time. It is in press these days and is going to be published from Panjab University Indological Series, (P. U.) Hoshiarpur.
- Maitrāyaṇī Mānava I to V ed. by F. Knauer, St. Petersburg, 1900; VI Cayana by J. M. Van Gelder, Leyden, 1921; Complete text ed. by Van Gelder, New Delhi 1961; Eng. tr. 1963.
- Vārāha Ed. by Caland and Raghu Vira, Lahore, 1934.

Yajurveda Mādhyandina Kātyāyana (Sukla)		Ed. by Weber, comprising of the commentaries of Karka, Devayājñika Berlin, 1859; with Karka's com., Banaras, 1903-08; with Vidyādhara's com., Banaras, 1930; with Devayājñika's Paddhati, Banaras, 1933, Eng. tr. by Ranade, H.G., Poona, 1978.
Sāmaveda	Ārseya-kalpa	Ed. by Caland, AKM XII, Leipzig, 1908; 2nd ed. with the comm. of Varadarāja, pub. by B.R. Sharma, V.V.R.I., Hoshiarpur, 1975.
	Kauthuma Lātyāyana	Ed. with Agnisvāmin's comm. by Mandacandra, Bibliotheca Indica, 1872; A few chapters translated into German by R. Simon, ZII, Vol. II, 1923, pp. 1ff; Prasnas I & II with saralā comm. by Mukund Jha, Banaras, 1932.
	Rānāyana Drāhyāyana	I-X ed. by J.N. Reuter, London, 1904; XI-XIV by Raghu Vira, Journal of Vedic Studies, Vol. I, 1934.
	Jaiminiya Jaiminiya	Ed. D. Gaastra, Leyden, 1906-08, tr. in Dutch by D. Gaastra; Jaiminiya-srautasūtravrtti ed. by Premnāth Sāstri, New Delhi, 1966.
	Nidānasūtra	Ed. by Satyavrata Sāmasrami in the Journal 'Usha', Calcutta, 1896; I. 1-7 Pub. by Weber, Indische Studien VIII, pp. 83-125. Kailashnath Bhatnagar, Lahore, 1939, 2nd edition, Daryaganj, Delhi, 1971.
Atharva-veda	Saunaka Vaitāna	Ed. by Garbe, London, 1878; Eng. Tr. Strassburg, 1878. German Tr. by Caland, Amsterdam, 1910; Eng. tr. of 27 kandikās by S.N. Ghosal, IHQ, 34, Calcutta, 1959; Ed. by Ācārya Viśvabandhu and others, with the comm. called Ākṣepānuvidhi by Somāditya, V.V.R.I., Hoshiarpur, 1967.

ŚRAUTA SŪTRAS OF THE RĠVEDA⁹

Āśvalāyana Śrauta Sūtra:- The subject matter of Āśv.ŚS has been divided into twelve Adhyāyas which include Darśpūrnāmāsa (I);

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9. For detailed study see Kashikar, C.G.: A Survey of Śrauta Sūtras, Chapter II.

Agnyādheya, Agnihotra, Pindapitryajña, Anvārambhanīyestī, Āgraya-
neṣṭī, Kāmya Iṣṭayah, Cāturmāsyaṇī (II), Nirūdhapaśu, Sautrāmaṇī,
Prāyaścittāṇī (III); Jyotiṣṭoma (IV-VI); Sattras (VII-VIII);
Ekāhas (IX); Mīnas (X), Gavāmayana (XI) and other Sattras (XII).
This Śrauta Sūtra prescribes the duties of Hotā and his assistants.
However, it also prescribes the duties of Brahmā and yajamāna. Un-
like the other Śrauta sūtras Āśv.ŚS does not have any paribhāṣā
section. It provides paribhāṣās at different places. Ritualistic
accounts in this śrauta sūtra are short.

Śāṅkhyaṇa Śrauta Sūtra:- ŚāṅŚS is divided into eighteen "Adhyāyas".
They comprise of Paribhāṣā (I.1-2); Darśanūnamāsa (I.3-17); Agnyā-
dheya (II.1-5); Agnihotra (II.6-17), Other iṣṭis (III.1-11);
Āgrayaṇa (III.12); Cāturmāsyaṣ (III.13-18); Prāyaścittas (III.19-20);
Brahmatva, Yājamāna etc. (III.21-IV.21); Agniṣṭoma (V-VIII); Other
soma sacrifices (IX); Dvādaśāha (X); Mīnas and Sattras (XI-XIII);
Ekāhas (XIV.1 - XVI.18); Akottara Mīnas (XVI.19-30) and Mahā-
vrata (XVII-XVIII). This śrauta sūtra closely follows the Śāṅkhya-
ṇa Brāhmaṇa. Contrary[#] to the Āśvalāyana ŚS, it has its paribhāṣā
section. It is more extensive in comparison to the ĀśvŚS. It pro-
vides a detailed account of Puruṣamedha. The linguistic peculiari-
ties of this Śrauta Sūtra have been pointed out by Lokesh Chandra
in his introduction to Caland's translation of the present śrauta
sūtra.

ŚRAUTA SŪTRAS OF THE YAJURVEDA:

Baudhāyana Śrauta Sūtra:- Baudhāyana ŚS gives a detailed account
of śrauta rituals running into thirty Puraṇas. The contents of
this Śrauta sūtra are as such: Darśanūnamāsa (I); Agnyādheya (II);

Dasādhyāyika (Punarādhveya, Agnihotra, Agrayana, Yājamāna etc.) (iii); Paśubandha (IV); Cāturmāsyas (V), Agnistoma (VI-VIII); Pravargya (IX); Agnicayana (X); Vājapeya (XI); Rājasūya (XII), Iṣṭikalpa (XIII); Apānuvākya (XIV); Aśvamedha (XV); Dvādasāha (XVI); Uttarā tati; Atirātra etc. (XVII); Uttarā tati: Ekāhas (XVIII); Kāthaka Gayana (XIX); Dvaidha (XX-XXIII); Karmānta (XXIV-XXVI); Prāyaścitta (XXVII-XXIX); Śulba (XXX). In this Śrauta Sūtra mantras have been quoted in their full form which have been followed by the injunctive part. Its language and style are those of the Brāhmanas. In the main sūtra-text several portions were misplaced at a very early period and evidences to this respect have been provided by Kashikar in his 'Survey of Śrauta Sūtra' (p.45).

Bhāradvāja Śrauta Sūtra:- The Bhāradvāja Śrauta Sūtra has been divided into fifteen Prāśnas. The śrauta sūtra describes Darsāpūrṇamāsau (Ādhvaryava) (I, II, III. 1-13), Darsāpūrṇamāsau (Brahmatva) (III. 14-18); Darsāpūrṇamāsau (Yājamāna) (IV); Agnyādhveya (V); Agnihotra (VI. 1-14); Agrayana (VI. 15-18); Nirūḍha-paśubandha (VII); Cāturmāsyas (VIII); Pūrvaprāyaścitta (IX); Jyotiṣṭoma (including Pravargya Ādhvaryava) (X-XIV); Jyotiṣṭoma (Brahmatva) (XV. 1-5). This śrauta sūtra does not quote the mantras in their full form. Here first comes injunction and then the mantra. There is no separate section of paribhasās in this śrauta sūtra. Some of the linguistic peculiarities of this śrauta sūtra have been recorded by Kashikar, in his "A Survey of Śrauta Sūtras" (pp.55-56).

Āpastamba Śrauta Sūtra:- The Āpastamba Śrauta Sūtra, belonging to the Taittirīya recension, has twenty six Prāśnas to cover its subject matter. The division is as such: Darsāpūrṇamāsau (I-IV);

Agnyādheya (V); Agnihotra (VI); Nirūḍhapasubandha (VII); Cāturmāsya (VIII); Prāyaścitta (IX); Agnistoma (X-XIII); Ukthya and other Soma-Sacrifices (XIV); Pravargya (XV); Agnicayana (XVI, XVII); Vājapeya and Rājasūya (XVIII); Sautrāmanī, Kāthaka Cayana, Kāmya Paśu and Kāmya Isti (XIX); Aśvamedha, Puruṣamedha and Sarvamedha (XX); Devādasāha, Gavāmayana etc. (XXI); Ekāhas and Ṭīnas (XXII); Sattras (XXIII); Paribhāṣā, Pravara, Hautraka (XXIV); and Mantrapāṭha (XXV, XXVI). Its 27th Prashna covers Grhya-portion, 28th and 29th cover Dharmasūtra and 30th Prashna is sulbasūtra. The Āpastamba Śrauta Sūtra is contrary to the Bhāradvāja Śrauta Sūtra in its composition. This sūtra first gives mantra and then injunctive part. The Śrauta Sūtra points out the views of others by saying "eke". It has employed formulas from Taittirīya Brāhmaṇa also. Mantras and formulas from Taittirīya Samhitā have been used in their 'Pratīka' form but from the TBr. in their full form.

Satyāsādhā-Hiranyakeśī sūtra:- This sūtra runs into twenty nine prashnas. They include: Paribhāṣā (I.1); Darśanūnamāṣau (I.2ff.II); Agnyādheya (III.1-6); Agnihotra (III.7); Agrayana (III.8); Nirūḍhapasubandha (IV); Cāturmāsya (V); Yājamāna (VI); Jyotistoma (VII-X); Agnicayana (XI, XII), Vājapeya, Rājasūya and Caraka Sautrāmanī (XIII); Aśvamedha, Puruṣamedha and Sarvamedha (XIV); Prāyaścittas (XV); Dvādasāha; Mahāvratā and Gavāmayana (XVI), Ekāhas, Ṭīnas (XVII); Sattras (XVIII); Grhyasūtra (XIX, XX); Hautra, Pravara (XXI); Optional Istis and Animal sacrifices (XXII); Sautrāmanī (Kaukili), Savas, Kāthakacayana (XXIII); Pravargya (XXIV); Sulbasūtra (XXV); Dharmasūtra (XXVI, XXVII); Bhāradvāja Itṛmedha (XXVIII, XXIX). This śrauta sūtra is closely related to the Āpastamba śrauta sūtra and its sūtras are verbally identical with the sūtras of the latter. Its sūtras, sometimes, agree with the injunctions of the Bhāradvāja

Śrauta Sūtra. Sūtras are not brief, here. To show the views of others "eke samāmananti" has been used.

Vaikhāṇasa Śrauta Sūtra:- The contents of the Vaikhāṇasa Śrauta Sūtra are as such: Agnyādheya (I); Agnihotra (II); Darśapūrṇamāsau (III-VII); Āgrayana (VIII.1-2); Cāturmāsya (VIII.3-IX.12); Nirūḍha-pasubandha (X); Sautrāmanī (caraka) (XI.1-6); Paribhāṣā (XI.7-11); Agnistoma with Pravargya (XII-XVI); Ukthya: Śodāśin, Atirātra and Aptroyāma (XVII.1-6); Vājapeya (XVII.7-18); Agnicayana (XVIII, XIX); prāyaścittas at the Iṣṭis (XX) and Prāyaścittas at Soma (XXI). This Śrauta Sūtra is preceded by the Gṛhyasūtra comprising of eleven Prashnas. Hence twelfth prashna of the entire sūtra becomes the first prashna of the Vaikhāṇasa śrauta sūtra. The Pindapitryajña has been described in its Gṛhya portion that is why in the Śrauta Sūtra (III.6) there is only a mention of it. Its grammatical peculiarities have been pointed out by Caland.

Vādhūla Śrauta Sūtra:- The Vādhūla Śrauta Sūtra also belongs to the Taittirīya recension. Caland has published his results with a number of extract from the śrauta sūtra in Acta Orientalia, Vols. I, II, III, VI. Now, Dr. Braj Bihari Chaubey (V. V. B. I. S. & I. S., P. U., Hoshiarpur) has worked upon the entire text and is bringing out its critical edition in entirety. This is very important Śrauta Sūtra from the ritualistic study point of view. The Śrauta sūtra, first, gives the mantra in 'Pratīka' then injunction and again rest of the mantra.

Mānava Śrauta Sūtra:- The Mānava Śrauta Sūtra, belonging to Maitrāyaṇī recension, describes following sacrifices: Darśapūrṇamāsau Agnyādheyam, Agnihotra, Āgrayana, Punarādheya, Cāturmāsya, Pasu (I); Agnistoma (II); Prāyaścittas (III); Pravargya (IV); Iṣṭikalpa (V);

Cayana (VI); Vājapeya, Dvādasāha and Gavāmayana (VII); Anuerāhika (VIII); Rājasūya, Asvamedha, Ekāhas, Ahīnas, Sattras and Gonāmika (IX); Sulbasūtra and Vaisnava (X); Parisīstas, Pravara and Śrāddha (XI); The Śrauta sūtra is of the descriptive nature. However, detailed definitions are not met with in this Śrauta sūtra. Here the mantra preceds the injunction. Paribhāṣās are found only in a few opening sūtras.

Vārāha Śrauta Sūtra:- The Vārāha Śrauta Sūtra consists of three parts. Its first part is "Trākṣaumikam" which includes Paribhāṣā (I.1); Yājñamāna (I.2-4); Brahmaiva (I.5-6); Darśapūrṇamāṣau (II.1-III.7); Agnyādheya (IV.1-4); Punarādheya (V.1.); Agnihotra (V.2-3); Agnyupasthāna (V.4); Agrayana (V.5); Pasubandha (VI.1-7) and Cāturmāsyas (VII.1-5). The second part comprises of only Agnicayana. The third part is "Vājapeyādikam" which consists of Vājapeya (I.1-2); Dvādasāha (II.1-2); Gavāmayana (II.3); Utsargiṇām Ayanam (II.4); Mahāvratā (II.5); Ekādasīni (II.6); Sautrāmanī (II.7-8); Rājasūya (III.1-4) and Asvamedha (IV.1-5). Besides quoting mantras from Maitrāyaṇī-saṁhitā, the śrauta sūtra cites mantras from other saṁhitās also. Here mantra is followed by the injunctive portion. Its sūtras, though being short, are not difficult to understand.

Kātyāyana Śrauta Sūtra:- The Kātyāyana Śrauta Sūtra, belonging to the Vājasaneyi Saṁhitā, covers its subject matter in twenty six chapters. The division of the śrauta sūtra follows as such: Paribhāṣā (I); Darśapūrṇamāṣau (II-III); Pindapitryajña, Dākṣāyāyajña, Anvārambhanīyestī, Agrayanestī, Agnyādāna, Agnihotra (IV); Cāturmāsyas (V); Nirūddhapaśubandha (VI); Agnistoma (VII-XI); Dvādasāha (XII), Gavāmayana (XIII); Vājapeya (XIV); Rājasūya (XV); Agnicayana (XVI-XVIII); Kaukilā Sautrāmanī (XIX); Asvamedha (XX); Puruṣamedha, Sarvamedha and Pitṛmedha (XXI); Ekāhas (XXII), Ahīnas (XXIII-XXIV);

Prāyaścittas (XXV) and Pravargya (XXVI). The śrauta sūtra follows the order of mantras and the injunctions of the VS and ŚBr., respectively. Pros and cons of a topic have been discussed wherever necessary. The presentation of śrauta sacrifices found in this sūtra is in a more comprehensive and systematic way than other śrauta sūtras. Its sūtra style is more refined and economic.

THE ŚRAUTA SŪTRAS OF SĀMAVEDA:

Ārṣeyakalpa:- The contents of the Ārṣeyakalpa, are as follows: Gavāmayana (Prapāṭhaka I-II); Ekāhas (III-V); Thīnas (VI-VIII); Sattras (IX-XI). The Kṣudrasūtra consists of Kāmya and Prāyaścitta Ekāhas (I.1 - II.9); Śaḍahas (II.10-14); Dvādaśahas (II.15-III.16). The Ārṣeyakalpa gives the list of Sāmans to be chanted in the numerous rites. It also mentions the number of stomas in which a particular sāman is to be chanted. The Ārṣeyakalpa closely follows the Pañcaviṃśa Brāhmaṇa. In its style it resembles the Baudhāyana and Sāṅkhāyana śrauta sūtras.

Lāṭyāyana Śrauta Sūtra:- The Lāṭyāyana śrauta sūtra has been divided into ten Prapāṭhakas. Its subject matter includes following sacrifices: Agniṣṭoma (I,II), Thīnas (III,IV); Cāturmāsya Brahmatva (V); Sāmakṛpti (VI,VII); Ekāhas (VIII, IX.1-4); Thīnas (IX.5-12); Sattras (X). The śrauta sūtra states only the names of the sāmans to be recited in various rituals. Passages from the Pañcaviṃśa Brāhmaṇa have been quoted in this śrauta sūtra.

Drāhyāyana Śrauta Sūtra:- The Drāhyāyana śrauta sūtra, belonging to the Bāṇāyanīya recension of the Sāmaveda, runs into XXXII Pāṭalas. The śrauta sūtra prescribes Jyotiṣṭoma (I-VII); Gavāmayana (VIII-XI); Brahmatva (XII-XV); Thīnas (XVI-XXI); Ekāhas (XXII-XXVI); Aśvamedha (XXVII); Sattras (XXVIII-XXXII). The śrauta sūtra is similar to the

Lāt.Śr.Sūtra to a considerable extent.

Jaiminiya Śrauta Sūtra:- The Jaiminiya Śrauta Sūtra, belonging to the Jaiminiya recension of the Sāmaveda, is a smaller one and is divided into twenty six khaṇḍas. The śrauta sūtra states the names of those sāmanas which are chanted at Jyotiṣṭoma and at the rites related to it. It also states the sāmanas to be chanted at the rites related to the setting up of the sacred fires and the Agnicayana.

ŚRAUTA SŪTRA OF ATHARVAVEDA:-

Vaitāna Śrauta Sūtra:- The Vaitāna Śrauta Sūtra belongs to the Śaunaka recension of the Atharvaveda. The Śrauta sūtra has been divided into eight Adhyāyas. It describes the following sacrifices: Paribhāṣā & Darśapūrṇamāṣau (I); Agnyādheyaṃ, Agnihotra, Ārambhanestih, Cāturmāsyaṃ and Paśubandha (II); Agniṣṭoma, Atyagniṣṭoma, Ukthya, Śoḍaśī, Atirātra, Vajapeya and Aptoryām (III-IV); Agnicayana and Sautrāraṇī (V); Gavāmayana (VI); Rājasūya, Āśvamedha, Puruṣamedha and Sarvamedha (VII); and Brāhma-stotra-vikāras, Śhīna-stotra-vikāras and Kārya-yajñas (VIII). The Śrauta Sūtra begins with "atha Vaitānasya brahmā karmaṇi" etc., which seems to be the base of its name i.e. Vaitāna śrauta sūtra. To some extent it is based on the Gopatha Brāhmaṇa. The śrauta sūtra is the latest in the literature of its kind therefore it lacks original matter.

III. PLAN OF THE WORK

The Śrauta literature is very vast and has a great significance in the field of science of sacrifice. Much has been written about both the Śrauta Sūtras and the sacrifices, in the form of research papers and books. Dr. C.G.Kashikar has studied the ritualistic texts very seriously and has contributed a large number of

papers on almost all aspects of Vedic rituals. Many other scholars like R.N. Dandekar, S.A. Dange, G.U. Thite, G.Y. Joshi, V.V. Bhide, N.J. Shende, H.G. Ranade, N.B. Dave, D. Visvanadha Sastry, K. Krishnamurthy, T.N. Dharmadhikari, R.D. Karmarkar, S.C. Chakrabarti, S.G. Choudhuri etc. have contributed a good number of research papers in the field of Śrauta rituals.

'A Survey of Śrauta Sūtras' by C.G. Kashikar, 'A Critical Study of Kātyāyana Śrauta Sūtra' by K.P. Singh, 'Ritual Sūtras' by J. Gonda; 'Culture and Civilization as Revealed in the Śrauta Sūtras' by R.N. Sharma, are the important works carried in the field of Śrauta Literature. N.N. Bhattacharya in his "Ancient Indian Rituals and their Social Contents" covered only some of the rituals for his study. This work does not take all the Śrauta rituals in its purview in detail. The Western scholars, e.g. Weber, Garbe, Hillebrandt, J. Kirste, F. Kanaver, Caland, J.N. Reuter, D. Gaastra, J.M. Van Gelder, R. Simon, have also worked by editing or translating the texts of the śrauta sutras. As a matter of fact attempts have been made by both Indian and Western scholars in the field of Śrauta Sūtras in one or the other form. But none of the scholars has studied these rituals from the sociological point of view which should have been carried on for establishing and bringing into light the proper and genuine significance of the rituals.

In order to understand our great heritage of a considerable long period the study of śrauta rituals was long felt desideratum for, they have a significant sociological value. Today, when the śrauta rituals are nowhere in practice, it becomes more essential to study them in order to know about the society which

no longer exists. This is the reason that a meek attempt has been made in this direction in the form of present study. It is hoped that it would be helpful in knowing the norms and living of Vedic society. The Kātyāyana Śrauta Sūtra, being the representative and most significant as well as authentic work on śrauta rituals, has been selected as the base of this study.

The study in question consists of two parts : 1) ŚRAMITA RITUALS, 11) SOCIOLOGICAL STUDY. The first part includes two chapters in it. When one begins to study the rituals, one confronts with the problems, namely, what the ritual is, what are its types, what is its origin and development, and what relations has it with religion, mythology and magic? All these problems have been discussed in detail in the first chapter, namely, "Origin and Development of Rituals".

As a base for the sociological study of śrauta rituals, a detailed account of the śrauta-sacrifices constitutes the subject of the second chapter. Though no novelty is claimed in giving details of the rituals, the copious references from other Śrauta Sūtras given in this chapter will be very helpful for the comparative study on Śrauta Sūtras.

The second part of this study opens with the third chapter. The yajamāna was the pivot of Śrauta rituals. His eligibility was determined by keeping the different factors in view. He used to perform rituals with certain desires. He himself used to carry a few activities even then he was an important personality in the sacrifices. All these results have been achieved in the third chapter i.e. Performer of Śrauta Rituals.

Women enjoyed a good position in Vedic Society. The wife of the yajamāna used to participate in the performance of śrauta

sacrifices. Her eligibility to participate in the rituals was also determined taking various aspects into account. In her absence the sacrifice was not considered as complete. Besides the wife of the yajamāna, other women of society also used to take part. These facts have been brought into light by studying the śrauta rituals in the fourth chapter, namely, Women in Śrauta rituals.

The śrauta rituals were very complicated which could not be performed by a single person. In their performance, the yajamāna was assisted by some experts known as ṛtviks. For their accurate performance, the śrauta rituals required the experts having certain specific qualities. The number of these ṛtviks was also restricted in the sacrifices. The procedure of their selection, and functions performed by each ṛtvik have been discussed in the fifth chapter viz. Officiants of Śrauta Rituals.

Like any other society, Vedic society was also divided into four main varnas and other mixed ones. The people belonging to different varnas used to perform sacrifices and at the same time they helped each other by lending their helping hand and carrying different services. The sixth chapter i.e. Participation of Different Varnas in Śrauta Rituals, deals with the participation and functions of different varnas in Śrauta rituals.

Distribution of dakṣiṇā was an important ritual. The time of distribution of dakṣiṇā was fixed but not the same for all types of sacrifices. In the seventh chapter viz. Largesse (Dakṣiṇā) of Śrauta Rituals, it has been established that dakṣiṇā was a socio-economic arrangement of Vedic society.

For the performance of śrauta rituals the presence of certain materials was must. They were of varying nature and kinds. Certain purposes always remained behind the use of these materials.

Besides offering-materials, a large number of implements were also employed in the śrauta rituals. In the eighth chapter different habits and professions of the people of Vedic Society have been brought out.

Prāyaścitta rituals constitute an important part of Vedic sacrificial rituals. Various discrepancies led the performance of Prāyaścitta rituals. In the ninth chapter i.e. Expiations, various aspects of these rituals have been dealt with.

In the concluding portion of the present study it has been shown that the śrauta rituals are the best means to preserve the ancient Vedic traditions which still are in practice in the society without knowing their significance.
